3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

most of these have been or will be discussed in other sections of this paper. Among these objects are hooks for suspending various commodities and for use as a fish-pole rack; spinning and weaving implements; mesh sticks used in the manufacture of cordage and netting; mauls for beating out bark cloth; the condensing board or "worm" employed in distilling, and stamps for body decoration and for canoe painting.

Stone Implements

The stone implements used by the Cayapa are confined almost entirely to the mealing stone and the muller. The former is usually a flat stone from eight inches to a foot in width, from a foot to two feet in length, and five or six inches in thickness. The upper side is slightly hollowed by means of pecking with an old ax or other heavy iron implement. Very few of these mealing stones are made at the present time; indeed few modern mealing stones are now in use. A similar type of stone was used by the former mound-building inhabitants of this region, and from these mounds and old village-sites the Cayapa now obtain practically all the mealing stones needed for their use. In pl. LXII, 2, is shown one of these stones of the typical, modern, Cayapa form, in which the depth of the hollowed upper surface is comparatively slight, but usually the mealing stones obtained from ancient sites are hollowed to a somewhat greater depth. The hollowed portion extends over almost the entire upper surface. Along the sides and generally at one end there is left a ridge to

maintain that the best witches are not Cayapa at all but rather the Cholo of Colombia and the Colorado of Ecuador. Next in order of preference are the highland Indians around Ibarra, and, finally, those Cayapa who have been instructed from the masters listed in descending order of preference. Those Cayapa who have been instructed by other Cayapa enjoy very little esteem. There is said to be a good deal of jealousy between witches, and in popular belief they are said to seek opportunities to kill off their rivals.

The Cayapa theory of spirit possession is that if one is wandering in the monte, a spirit may spy one and fall in love with one. The spirit then embraces the victim and enters his body. Spirits or inimical objects may be implanted in the body by witchcraft as well. When someone falls ill and lingers in illness for a time, the charge is made that an enemy is at work. The task of the brujo is simply to rid the body of the object or spirit that is causing the illness.

The witches' paraphernalia consists of archaeological artifacts that were made by the people resident in the area prior to the Cayapa occupation. A

spirit is said to reside in each piece. Black stone axes are especially potent, as are pieces of crystal that have been purchased in town. Tobacco is part of every curing; the smoke wafts the illness away from the body. A considerable amount of alcohol is used as well. The witch takes a mouthful of /ĭakala/, 'rum,' and sprays it out of his mouth with a loud "whoosh" at the patient's back; a considerable amount of rum fails to compress as spray, and the witch finishes the curing in an advanced state of inebriation! In general, the manner of effecting a cure is as described by Barrett (Barrett 1925:344-352). However, I participated in one that differed considerably. I was told one day that a curing session was in progress at a point not too distant from my house. When I arrived, the cure had apparently been going on for some time. A middle-aged man lay on a reed mat that had been placed on the ground. Alejandro of Encanto sat off to one side leaning back against two parallel sticks that had been thrust into the ground to serve as a backrest. From time to time he alternately whistled short stretches of staccato sounds, that had a decided "blues" quality.

755
756
[172]
[270]
[273]
755
123
[352]
[539]
[191]

and chanted a curious mixture of Spanish and what may have been unintelligible magical Quechua words. The Spanish element predominated, but not as connected discourse. The manner of chanting made comprehension extremely difficult for me, but the sequence may be described as stretches of humming, interspersed with unintelligibility, peaked by the words "negro . . . indio bravo . . . enfermidad . . . brujo . . . ." that is, "Negro . . . wild Indian . . . sickness . . . witch . . . ." From time to time there were straight Spanish incantations: "This man is sick, I know, I know, cure, cure, Negro." The Negro is included in the list of powerful words because it is felt that Negroes often practice black magic against the Indians; similarly, the Indio Bravos were a powerful people whose very stone and pottery artifacts retain their ancient power. The witch is included for obvious reasons, and Spanish is used probably because it connotes power. A man who controls Spanish controls the outside forces to a degree impossible for a monolingual Cayapa.

On occasion, Alejandro would take a mouthful of rum and blow it out in the direction of the patient.

755
123
533
191

[177]
[186]
[754]
[172]

123
755
273